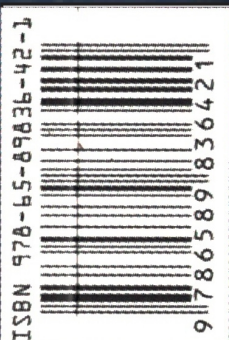




Light on **Mourning**

Luciano Gonzaga de Menezes Ferreira





Life is an opportunity for
learning and gratitude for
being in the Whole One.

These records are part of
this journey.

Light on **Mourning**

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Light on Mourning

Luz sobre o Luto

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grief, love, losing, suffering, fighting, struggle, enjoying, dying, shadow, listening, healing, crying, attitude, despair, sense, compassion, empathy, right action, meditate, mindfulness, harmonize, emptying, essence, letting go, longing, goodbye, awakening.

luto, amor, perder, sofrer, lutar, fruir, morrer, sombra, escuta, cura, choro, atitude, desespero, sentido, compaixão, empatia, ação correta, meditar, harmonizar, esvaziamento, essência, deixar ir, saudade, adeus, despertar.

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History

Vanessa, *my* daughter, asked me to **write about mourning**.

Semi-modern thinker and mere engineer, I immediately thought of appealing to the dictionary and dr. Google. At the same time, I remembered hearing from a wise man, something like: *those who have already suffered a lot are capable of acting therapeutically* (sic); indeed, a defensible preliminary requirement to be a therapist.

Now, being a survivor of a troubled existence, I decided to risk writing based on my tumbles...

I chose, after a while, to disseminate this content, because I began to cherish the chance of bringing benefits to others.

Introduction

I wrote about grief based on my experiences and readings. I presented stages that I consider inherent in the grieving process, emphasizing what seems to me inevitable and what can be part of a virtuous path. I integrate the mourning to live, which I define by: *living is to be on the march, learning to let go, to get rid of the unnecessary and to practice gratitude for the opportunity to evolve as a singular being.*

I consider keywords of what I have expounded: grief, suffering, desire, attachment, love, losing, fighting, struggle, enjoying, dying, shadow, listening, healing, crying, attitude, despair, sense, compassion, empathy, wheel of life, right action, meditate, mindfulness, harmonize, emptying, essence, letting go, longing, goodbye, awakening.

The scheme

I will talk about mourning in a sequence (Fig.1). The use of verbs - to desire, to attach, to love, to lose, to suffer, to fight and to enjoy - is to convey the idea that we are active in all these phases.

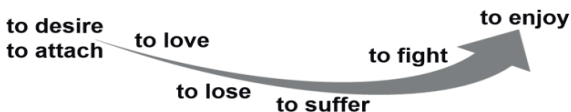


Fig. 1 - Mourning diagram

Desire and attachment

From buddhism we have that the causes of suffering are **desire and attachment** and, in my view, these may hinder the positive triggering of mourning.

I leave for each one to relate your examples to factors linked to desire and attachment, such as: attachment to the usefulness of the other in your life scheme, search for accumulating happiness, desire for others to be available for someone's projects and so on. Surely each one will be able to cite disappointments that accompany each case.

And, if possible, let us not get attached to the stones that hinder our paths.

The Bowl of Light: *The Hawaiian shamans teach that each of us is associated with a bowl, right after our first breath at birth. This shiny bowl emits the light that comes from what is pure and sublime. However, at each bad action, thought or bad intention, a stone is placed in the bowl and starts to prevent the emanation of light a little. It is our mission to empty our bowl and help illuminate the world.*

Love

Love ⁽¹⁾, in human forms, both the least and the most sublime, can also appear as part of the context of mourning. Here are a few: *Love porneia* - *the wish to drink like a newborn*, *Love eros* - *the erotic sense*, *Love philia* - *in image and brotherly*, *Love agape* - *selflessly*.

I quote Martha Medeiros, in a first example of love and mourning as a longing: ... *the most painful longing, is the longing for someone you love...*

Another love that we normally have is **love for ourselves**, so that our attitude in the midst of illness, aging and even the thought of death is fundamental ^{(2) (3)}.

Nietzsche said that we love our own desire more than what we desire. This aphorism entails criticism, but also a call to awareness about our processes ⁽⁴⁾.

Love and death go hand in hand with life, and **where there is longing, there is love**. It is bold, but the proposal is to practice a kind of death every day; death of beliefs, certainties, learnings, aspirations and love itself, to be re-born daily free, refreshed, unblemished and pure, **to be love**.

True love exists “beyond form” and, surely, love is not suffering. Perhaps love is the death of death.

I dare to equate love with the *Vajra* reality of buddhism: unobstructable, indestructible, inseparable, true, invincible, stable, solid.

Moreover, the beloved and love are One...

Losses

We then come to the **losses** of what is impermanent: we are all going to lose people and material items, just as we are all going to die.

There are losses in wages, wealth, certainties, confidence, contacts, relationships, beliefs, body parts or functions, health, hope, illusions, references and, worse, yourself.

I evoke, because they are relevant, two **types of loss of oneself: imminent death and psychic**. The “**imminent**” **death** possibly allows a confrontation through support to the family, systematic evaluation of an action plan, respect for the patient, his will of how to cross over, hydration of the skin and mucous membranes, laxative, moisture barrier, anxiolytic, bronchodilator, analgesic, complementary oxygen, light nutrition, social adjustments, dignity, peace, symptom relief. On the other hand, **the psychic loss of oneself** involves a diversity far beyond this text, as I briefly explain below: we can glimpse here, for example, some help in a case of **anxiety** or **depression**, but it is strongly recommended that it be supervised by profes-

sionals of various specialties, as it may require specific treatment, as would be the case of its cause being an inflammation in a region of the brain, or inadequate activity of the frontal lobe ⁽⁵⁾ or being the chronic irritation of some hormone-producing organ. The differential diagnosis, “by brain”, and not by knowledge of sets of symptoms is essential ⁽⁶⁾. It is also worth researching, through blood test, the dosage of vitamins B12, B9 and D, as their deficiency is cause of depression. After the medical approach, it is up to us to offer our listening to the depressed and assist him in the purpose of being the light of his own path, according to the opportune encouragement of “Os Detonautas” in their music: *Illuminate the World (Ilumina o Mundo)*. However, there are extreme situations between psychic losses, in which the “mourner” considers or even commits suicide; in these cases, with my meager knowledge, I withdraw

to think about: **moments and opportunities** to act with **compassion and effectiveness** in favor of the “rescue”. It is essential to find, in time, the causes of psychic loss, instead of acting only on its effects or adding new negative health factors ⁽⁷⁾⁽⁸⁾.

Well, losses are inevitable and are losses to the extent that, in some way, we miss what we have lost, occasionally without being prepared to face the impermanent. Let me include here fragments of Adélia Prado’s chronicle *What memory loves, is eternal: ... it is so difficult to say goodbye to a love or someone special ... what we love has a vocation to emerge from the depths ...*

Included in the losses are disappointments and frustrations of all kinds, synthesized magnificently by Albert Schweitzer: *The tragedy of life is not death, but what dies within us while we live.*

Allow me to **define grief as the set of consequences of the loss** - emotions, dysfunctions, feelings, behaviors, marks, responses, disagree-

ments and understandings - consequences that we try to elaborate aiming at a better quality of life.

Suffering

Is it necessary to give examples of suffering? Does anyone don't know him?

Once we lose, the next step is **to suffer**. Then, usually come **aggregates** such as: regrets, our shadows, condemning oneself and others, reliving episodes in a painful way ...

I once tried to show one of my daughters that her problem was minimal in the face of humanity. I was not successful; she countered: - *But this is my problem, it is what I deal with.* I rethought the approach, because reality is a creation of each mind; in principle, it is not possible to deny the reality of the other, but **to seek a space for listening and healing**.

Here it is common to suggest a challenging posture: suffering is optional (sic); that is, if we are superhuman we will be able to feel and think about it, without suffering. On the other hand, we received the cuddling from Bert Hellinger: *Whoever follows the divine light, also needs to go through shadows.*

The truth is apt in Daniel Handler's saying: *... a good and long **session of crying** is able to improve our spirits, even if the circumstances remain the same.*

The ideal is not to fixate on suffering, as exemplified by Malala. Imagine this girl being shot three times in the face, losing sight through an eye, part of the hearing, the jaw and even the posterior bone of the head, for challenging forces against women in schools and universities ⁽⁹⁾. She underwent several surgeries to be restored and, returning to her homeland, she lived another extreme life-threatening situation. In the

midst of a shootout, she thought: ... *I have already faced death. I'm having a second chance to live. I can't be afraid, otherwise I won't be able to move.* And, a year after being shot, shocked by the empty bottles and wrappings left in historic monuments, she engaged in a campaign for solutions through **education**, declaring that *a child, a teacher, a book and a pen can change the world.*

And about **trauma**, it seems relevant to me to comment that there is a multitude of available knowledge, its effects and ways of healing (10)(11)(12)(13).

And, in post-trauma, there must be space for the sufferer to **take control of his attitudes**, as suggested by Cora Coralina: ...*when everything seems to fall apart, it's up to me to decide between laughing or crying, going or staying, giving up or to fight; because I discovered, on the uncertain path of life, that the most important thing is to decide.*

I know a widow, reaching 80, and in our conversations she shows me her works as we share tears in the face of illness and death in our families. She is in the phase of complete remission of a cancer; she enjoys good mental health; socialize with her descendants, neighbors and friends; help the needy; is independent in terms of finances, displacement and maintenance arrangements; uses shovel and hoe to clean his land and cultivate it; in her house, she tidies up, makes repairs, washes, ironing, sews, collects garbage, cooks, paints artistic paintings, reads and believes in a spiritual becoming. I help her too little, but I learn a lot about the struggle for survival, full life, focus and reins on the path itself, despite the irremediable.

In suffering we tend to become more creative and with a more adequate **perception of values**. In this state we are often more sensitive to those who have no pillow than to our insomnia over

a pillow. Paradoxically, we may be prone, in the face of suffering, **to circumvent despair, giving meaning to the life** we have ahead ⁽¹⁴⁾ ⁽¹⁵⁾, searching for **reasons to live**, eventually allied to possibilities of **action with needy**, as well as acting with compassion, empathy, affection, understanding and solidarity ⁽¹⁶⁾.

To fight

So, I want to talk about **fighting for precious lives**, starting with our own, as fought Joan of Arc, in Roberto Crema's sublime version: *Using the weapons of the heart - **trust and courage, service and surrender, transparency and detachment** - she shows us a path of transformation of ourselves and of the world* ⁽¹⁷⁾.

At first I mention issues related to **reliving traumas**: My father avoided dwelling on traumatic situations, this was the effective method

for him to avoid depression. Later I learned that there is a kind of *confessional syndrome*, which is brooding over a lived situation. Researcher Andy Carvin ⁽¹⁸⁾, reports that he suffered PTSD - posttraumatic stress disorder - due to watching impactful reports, so he suggests **avoiding unnecessarily exposing himself** to scenes that evoke panic. There is a lot of information published about PTSD, a topic of great relevance, which involves **the re-engagement** of the traumatized person with his spheres of intimate, family and social contact and **his re-emergence** in life ⁽¹⁹⁾.

Let me remind that here we are dealing with the **inevitable** losses and grief. My father, about six years old, lost his mother. Later, before turning eighteen, his father went bankrupt, forcing him to radically change his life and become the breadwinner. As was to be expected, these events shaped in him peculiar behaviors, in his

case relating to **predictions and preventions against losses** of loved ones and financial conditions. I learned that if the loss of a loved one occurs **in childhood**, specific subtleties must be addressed, such as: **helping the child to move forward**, after **working on understanding** the characteristics of death - universality (for all), non-functionality, causality and irreversibility⁽²⁰⁾. As for “non-functionality”, the child must understand that the deceased does not interact, *data venia* to beliefs and studies on non-corporeal continuation. Then, it is necessary to provide: attention, time, clarification, welcome, support, security and love.

I note that, for the “confrontation”, it is necessary **to have emotional structure or acquire it**. But, how to seek courage to face the loss? How to know our strengths and weaknesses? How can we wait patiently and learn to emulate our own strength?

Before continuing, how about **a break so we can take care of our basic needs?** Starting with “medical risks”, we need, with courage, to reduce and control hypertension, diabetes, obesity, high cholesterol, smoking. Lets continue with a visit to bathroom, proper nutrition, sleep adjustments, physical exercise, relaxation, deep breathing, meditation... Everything OK! Let's move on...

One of my sisters, after having lost one of her three daughters, reserved, without a defined deadline, the moment of bathing to **mourn** her beloved... And speaking of crying, we need to make room for a kind of purge as often as necessary. I mean crying, talking about it, writing, swimming, painting; finally, to **spill over** and move towards a certain **integration**.

The path to better organization and inner stability goes through **caring**, an action on oneself. However, we should consider other types

of help and activities that can alleviate symptoms and foster acceptance and good feelings. Help from other people and even support from psychotherapists and psychiatrists may be required, as well as “chemicals”. In passing, I take this opportunity to warn against alleged “care-givers”; for among these there are schizophrenics, sociopaths, opportunists, etc ^{(21) (22) (23) (24) (25)}.

Allow me to cite, furthermore, the therapeutic approaches that promote **regressions** to childhood events, or to conception or **transpersonal events**, as these approaches can prove fundamental when the re-signification of these past events reveals itself as the healing path ⁽²⁶⁾.

In contact with people a few hours from death, I realized that after a certain moment, some dying people disconnect from others and everything else around them; that’s what happened to my mother and, years later, to my father. They have reached the **acceptance** stage ⁽²⁷⁾.

In this condition, they **opened themselves up to being in tune with what was to come and went forward...** I witnessed the attempt to exhume my mother's body, six years after her death, in order to free up space in the tomb; surprisingly her body was virtually intact, which made the exhumation impossible, but even stranger, for me, it was me having the sure feeling that she wasn't there. While my parents will somehow be embodied in me, letting them go was learning not to restrict them to boundaries that I must transcend ⁽²⁸⁾.

I consider that, with these experiences, I gained an inner harmonization. I would then like to put this other form of struggle: **contemplation**; and, in contemplation, thinking of **emptiness, illusion** and **center**. If we lose something or someone, we will be so much stronger when we realize that what is lost is **empty**, that giving substance to grief is nourishing an **illu-**

sion; and more, to contemplate the **center**, the core of what has been lost is to wander into the void. Well, after this buddhist “daydream”, it is up to us to admit, in our emptied hearts and minds, an immaterial essence of what is gone.

Our search ends up being for **resilience**, which is especially successful when there is **social inclusion and responsibilities**; in other words, evolution can be more positive if the bereaved does not face loneliness, resolves financial and health issues, and has roles to play in society. This is the case, for example, of a specialist ⁽²⁹⁾ in CBT- cognitive and behavioral therapy - reporting her willingness before what she called The Grief Monster. I transcribe this excerpt:

From mourning comes resilience; from loss, we can rethink our place in the world, and ultimately, a light can be shed on the end of one thing and the beginning of another. Even now, with

a seemingly forever missing compass, I find the courage to disclose my raw grief and see that strength can be mustered even in the darkest of times. Motivation will continue to feed my existence and strengthen my profession, but above all, love and time will lighten my way, as it will yours.

But what if the loss is still a cause for affliction? It is a fact that afflictions are not solved by forgetting or denying them. Once again, in grief, I suggest thinking about the action of fighting, in the sense of trying to **become aware of** internal events and processes, because **only what is integrated is solved**. I remember Carl Jung: *No one is enlightened by imagining figures of light, but by becoming aware of darkness.*

Once the analyses and considerations are done, it is advisable to exercise ways to **dissolve what weighs**. Once, when I was “immersed” in

a blister of suffering, a friend asked me to visit her aunt, recently stricken with a stroke, in order to help comfort the family. It was my best therapy: in that hospital I started to break out of the bubble I was in, I participated in that lady's redemption and thrilled with every little step of her long recovery.

It is convenient to be active in mourning and also to know how to discern and choose the **Right Action**, which can even be, at a given moment, **the act of not acting**, the taoist *wuwei*. How about letting life happen, not trying to get ahead of everyone, having a plan, but not holding on to it, letting it flow and giving our best, without being tied to the final result. In short, a **psychic stillness** deserves to be collated among our "actions".

On the left, in the following diagram ^(Fig. 2), there are stages of grief that, if closed in a **bubble of experiences**, will **restrict grief to pain**. On

the right, the other stages - Fighting and Enjoying - provide option for a **liberating conduct**, in which the individual aggregates an effort to embrace the loss, understanding (cognition), monitoring (attention), decisions and attitudes, adequate mastery of their ways of behavior and, perhaps, a meeting of affection.

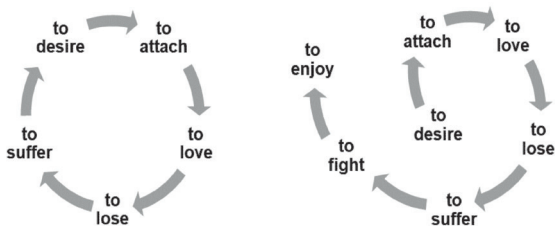


Fig. 2 - Liberating conduct

Enjoy

Why enjoy? Why enjoy life pleurably?
- Well, because the alternative would be **to suffer life**. Well, because life is a precious good,

because we dream of being well with what we have, whether good or bad, little or insufficient, because **living is being on the march, learning to let go, to get rid of the unnecessary and practice gratitude for the opportunity to evolve as a singular being.**

On the Camino de Santiago, in the first days I thought about all the problems in my life; I obsessively repeated them countless times, until I went into a state of numbness, of lack of anxiety followed by an emptying sprinkled by hundreds of miles on foot. I started to notice the details of my footsteps, the terrain, the nature. Effortlessly, without imposing reasoning. Attentive to the signs of my body, to the risks along the way, to the needs of other hikers, recognizing their footprints. Unwittingly I adopted the: *Flow with whatever happens and let your mind be free*, attributed to Chuang Tzu. That's when I understood; or rather, I practiced, in an unprec-

edented and involuntary way, full meditation, being in the present moment. The option of letting time pass, of making the pains of the soul temporary and transitory, of not trying to plan the volatile reality naturally arose. I laughed out of control when I gave up my silverware, dictionary, soap, controls. I was able to contemplate moments between thoughts and moments between exhaling and inhaling and between inhaling and exhaling... After all, Carl Jung's tip is worth: *Those who look outward dream, those who look inside wake up.*

I tend to wonder when they urge me **to be happy**, as I immediately think of the sufferings and injustices that exist, as well as my past losses and those that are to come. But, for this line of reasoning, I realize that we must **exercise the Presence**: eventually remember pains and participate in sufferings, but try not to carry them. Or on the other hand, live the nuances and full-

ness of the moment, not bringing or taking what is “toxic” to us and practicing **equity**, which includes: impartiality, temperance, perception of opportunities, ephemerality and emptiness.

And what about our field of action in the 21st century? There are **projections** on food, forests, environment, economics and politics, virtualization of reality, hubbub complexities, survival experiences via minimalism, changing hegemonies, extremes of wealth and poverty, demographic trends, migrations, persecutions and segregation camps for minorities. However, man has always been **matter that fades away**. We can hide it, but there is no way to prevent our **thirst for love and transcendence** and even some suspicion that **maybe we are part of a miracle**. This list of topics is included here as an initial menu of what can motivate us to give **meaning** to our lives and to participate in the effervescence of the world, with a certain lu-

clarity. Lucidity is desirable, to allow us to swim between the social waves of narcissism and normosis ⁽³⁰⁾ ⁽³¹⁾. Even though we are in a healing process, what we read, discuss and practice should not lead us **to repeat inflexible structures**, unable to recognize their limitations. The best thing is **to set ourselves free** to think and assume responsibilities, including for other beings. Our life practice must be intertwined with the One Reality, over which we have responsibilities.

For the day-to-day lets apply the meditation written by Ricardo Gondim ⁽³²⁾ under the title *Carpe-Diem*:

If life has so many ups and downs, then all that's left is to love the moment; to sip the eternity that hides in the brief gap between the future and the past. How do we do that? Just keep more gentle phrases, choose responsibly - without letting yourself be patrolled by petty

*people - take more photos of the ones we love,
lament the pain that affects the fragile, flee the
false environments, scribble poetry, read no-
vels, sing, taste good wines, suffer the fate of the
wronged, speak gently about God, not be afraid
of hurting yourself in the name of love and wait
for those who walk slowly.*

However, when meditations and analysis lead us to rationalize our processes and not to harmonize them; rather, when we know how to explain our problems, but have no prospect of circumventing them, we can help ourselves with **similar** paths to those of the Mexican ^(Fig. 3) Yaquis or Toltecs and their *nagual* representative: Don Juan Matus. We can access the techniques described by Victor Sanchez ⁽³³⁾ and the controversial Carlos Castaneda, which prescribe the **practices of reverie and recapitulation**, in which **the warrior - the one who fights** - seeks

to revive with his body, through **stagings**, his oppressive experiences. They emphasize the warrior's **lurking posture**: whoever lurk faces **mysteries, does not judge them**, but seeks to **decipher them**, engages **fully** in battles, temporarily **retreats** if recommended, **optimizes time** and focuses more on improving **strategies** than on justifying suffering. **Recapitulation** is a **bodily phenomenon** to be internalized, a window to wonder, magic, intuitions and feelings. In the **recap, the relevant personal issues are listed, deep breathing** is trained, a **posture of attention** is adopted, and the environment should favor the **emanations to be aligned in the “Fitting Point”**, the point at which **consciousness becomes consistent**: the **warrior subdues the “opponent”**. And to reflect on the fundamental **relationship of the warrior with the land**, I recall an occasion when we were being trained in sociodrama: someone relived a situation of despair, which led us to seek to console him;

however, we were stopped by Pierre Weil, who wisely **offered the ground** for that living being to interact and find himself again. Later, in the discussion phase of the dynamics, it was agreed that **land is the shelter always available to all of us, it is the last resource to be offered**. We find in shamanic wisdom this relationship of oneness with everything, as well as conformity and devotion to nature - concepts available to our praxis.

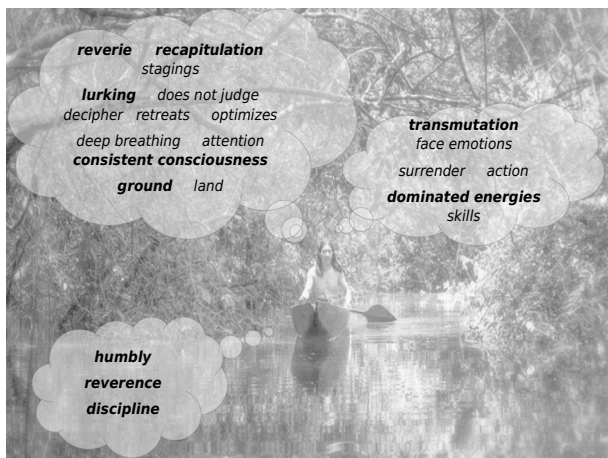


Fig. 3 - Warrior posture

There is something close to “recapitulation”, called **transmutation**: ⁽³⁴⁾ when we **face our emotions head-on**, without escapism, without fear, without hopes and without letting ourselves be dominated by its “fascination”. In transmutation, we jump from the boat of despair to the river of life, **discovering** how to swim to the shore and thus assimilating the practice of **surrender** and **action**. It is in living that we transmute our demons into **dominated energies** and acquire **skills** to live with these energies.

Hawaiian shamans associate physical and psychic illnesses with: disharmonies, fears, breakdowns and losses, among which I assume mourning is included. They foresee a healing cycle that, after the loss of vital energy, follows with the diagnosis, a “symbolic” withdrawal of evil and ends with the restoration of the energy source. But the most precious, in my view, are its three orientations: the first, *humbly loves*

everything you live, the second, lives everything you live with reverence, and the third, recognize and share everything you receive, with discipline. In this culture, they understand that it is up to the individual to engage in the healing process and take responsibility for his own healing ⁽³⁵⁾.

I would finally like to share what Mrs. Ruth Hervé posted at the age of 92, shortly before she died:

– To Face's friends I communicate my death. It's not sad, it's normal.

Boredom is wake:

– Hi, nice to meet you, I miss the ambrosia your mother used to make, you know?

And here comes the recipe and the immobile dead, silent and worse, "ignored".

Those who lived together and liked me, we must have laughed a lot together and of many; laugh for me...

Those who didn't like it, think of something else. I loved living; I think I'll like to die! Goodbye.

Post Scriptum: I could not but pass on this reaction by Jiddu Krishnamurti ⁽³⁶⁾, before the death of his brother Nitya, after having spent a few days collected and crying:

A new strength, born of suffering, pulses in the veins and a new sympathy and a new understanding is born from past suffering. A greater desire to see others suffer less and, if it is necessary for them to suffer, to see them bear the suffering nobly and come out of it without many scars. I cried, but I don't want others to cry. If they cry, however, I know now what that means. I saw my brother... In the physical plane we could be separated, but now we are inseparable... Because my brother and I are one. As Krishnamurti, I now have greater zeal, greater faith, greater sympathy and greater love, as there is also within me the body, the Being, of Nityananda... I can still cry, but this is human. I now know, with greater certainty than ever, that there is real beauty in life, a real happi-

ness that no physical event can destroy, a great strength that cannot be weakened by the events that pass by, and a great permanent, imperishable, invincible love .

Synthesis

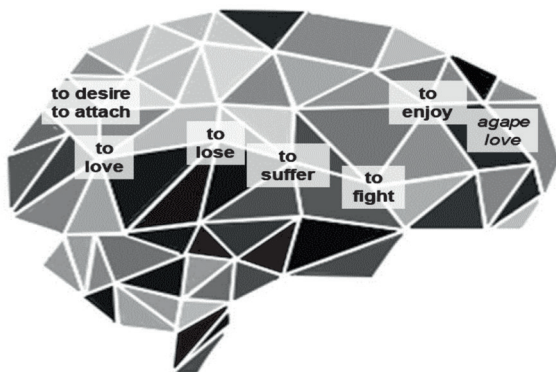


Fig. 4 - Grief Synthesis

Vision of a **virtuous cycle of grief:** (Fig. 4)

– We have our loads of **desire** and **attachment**, our loves and ways of **loving** and **BOOM!**
... we stumble on a **loss**.

– Then it is good to **cry**, give due **time** to analyze and give meaning to the process.

– In the face of pain, there are ways to **fight** and enable oneself to **enjoy** life, with lightness and perhaps practicing forms of agape love - disinterested.

Then came the Pandemic and more mourning

The **coronavirus** pandemic brought an additional impact of fears, deaths, losses and needs to help and be helped; we are facing an epidemic of disorders. The urge to make choices - in social and private settings - has exposed the importance of obtaining **good quality information** and maintaining **lucidity** and **discernment** amidst storms of data, many of them false, biased and malicious. At this “time”, I ask permission to repeat what we’ve heard and read so much, to offer here a **list of actions and non-actions**, for us and on behalf of those we help: think before acting, prepare, recog-

nize frustrations, respect risks, inform yourself and disclose safe information, properly deal with materials and bodies, relax, empty yourself, breathe, meditate, sunbathe, communicate, do not isolate or be isolated. Call Centers where you are, like the National Suicide Prevention Lifeline, in USA, that provides confidential support available 24/7 for everyone through 1-800-273-8255 and like the CVV - Valuation Centers of Life in Brazil. Establish connections - hot lines - and engage in philanthropic actions, rearrange relationships and routines considering the lonely, find ways to deal with emotional overload, improve interrelationships and enjoy studying and learning. The challenge is to **take care of life and the living ones**, despite our own losses and grief; because it may be that a life, the hungry, the homeless and the desperate can only rely on our equal and compassionate look and action. Let us take care of our personal, collective and pandemic griefs, inside and outside us.

Dealing with the Meeting Space

My granddaughter, still 5-year-old, visited me early one Friday night, when we were going to pick up her grandmother. While we were waiting, for more than three hours, I was reading and she was playing beside me. I noticed that she was sad, I approached her and asked: - *Are you sad? Why?* She looked at me, indicating that she was going through something painful, but she didn't say anything, nor did she signal that she would report the problem.

1st strategy: I thought about telling what happened to her mother, my daughter; that is, I would pass on the problem. I continued beside her, asking, and she kept silent.

2nd: Simulating a syndrome of the needy grandfather, I appealed: - *Gosh! If you don't want to say anything to your grandfather, I'll keep reading.* And I stepped

aside a little, showing a theatrical sadness. However, at one point she left silently to another room; then I went to see her and found her crying.

3rd: Touched by the pain, on impulse I carried her in my arms and we were quiet, silent, for long minutes. So, I finally contacted her Space of Silence, subtle access to her trust.

4th: I tried to distract her by asking if she wanted a popsicle or yogurt. She denied it with her head and only hugged me tighter. Finally, she confided in me the explanation: - *I miss my aunt who died.* It had been more than a year since the event, but along with this longing she associated and mentioned the lack she was feeling from the *home secretary*, who was on vacation.

- 5th: I was sympathetic, but I told her directly that the latter would come back soon, after the break from the holidays, and that her aunt was very sick and it was better for her to go rest in heaven, where she is happy and can look at all the people she likes here. From that moment on, we had then relaxation and tranquility...
- 6th: I left the readings that took me away from proper engagement and spent the rest of the night strictly with her, until the luminous moment of the meeting with her grandmother. At the end of the night, when I read this report to her, she revisited her feelings, liked these words faithful to what happened and ended the night playing, in peace.

I wonder if I could **show someone in mourning or convince myself**, that the prisons of the body can be wings **to lift us, after we detach ourselves**; for here is **a place of passage** and not **a point of arrival**.

Now I invite us to celebrate the wonders of autonomy, among those we can enjoy. Be breathing, doing physiological needs, eating, cleaning, walking, listening, looking, reasoning, meditating, loving, as well as exercising and giving ourselves. Or, as my father wished for everyone: **HPJ** = health, peace and joy (which is the acronym **SPA** in Brazil).

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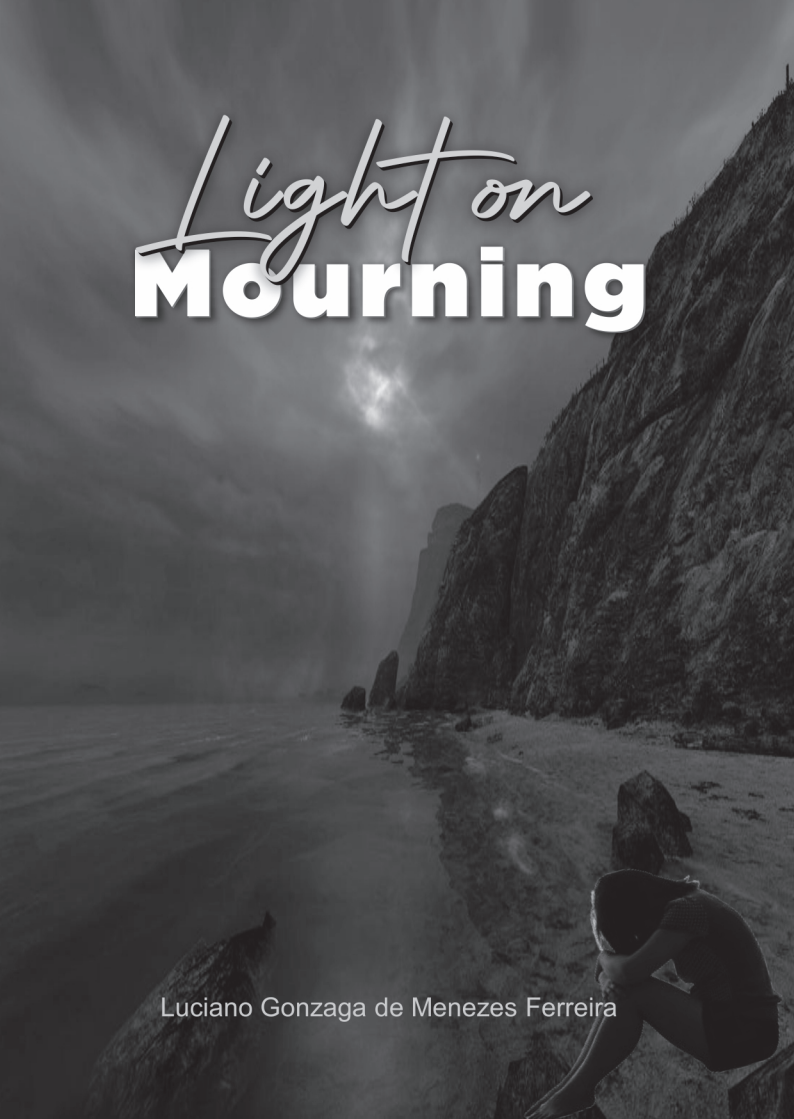
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Light on **Mourning**

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A vida é uma
oportunidade de
aprendizado e gratidão
por estar no Todo.

Estes registros fazem
parte deste périplo.

Luz sobre o **LUTO**

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